Liminal Feminimisme: The Limits of Category Clarity Feminimism Subjects - Concreteness and Constructive Abstraction.

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Abstract

This article explores epistemological dilemmas in contemporary feminism discourse, particularly regarding the categorical boundaries between biological experience and gender social construction. Through phenomenological analysis and ontological perspectives, this study argues the need for categorical clarity in understanding the subject of feminism without sacrificing theoretical discourse space. Using the principle of "it is legitimate to talk but not necessarily lawfully done," this article offers a framework for thinking that distinguishes between constructive abstraction and concrete implementation in socio-political and religious contexts.

Keywords: liminality, feminism, gender categories, epistemology, ontology, categorical clarity

Introduction

The discourse of contemporary feminism faces a fundamental dilemma between emancipatory efforts and the potential social pathologies they cause. In the context of Indonesian society rooted in religious values and traditional social structures, the question of gender categorical boundaries is becoming increasingly complex. This article examines a phenomenon called "liminal feminism" – the threshold space where traditional gender categories meet the demands of modern emancipation.

Categorical Problems in Feminism

The Dichotomy of Biological Experience and Social Construction

One of the central issues in contemporary feminism is the tension between specific biological experiences and social constructions of gender. Spiritual empirical experiences such as menstruation, pregnancy, and childbirth have phenomenological dimensions that cannot be fully translated into conceptual understanding. This creates a significant **epistemological gap** between biological women 's *lived experiences* and masculine understandings of femininity.

In this context, a fundamental question arises: can gender identity be detached from biological reality without losing the essence of the experience? The experience of childbirth, for example, is not only a physiological process but also an existential transformation experienced through a specific body. When these experiences are claimed or simulated by individuals who do not have such biological capacity, a kind of **ontological displacement** occurs that has the potential to distort the meaning of the experience itself.

Positionality of Perspectives and Epistemological Boundaries

The principle **of perspective positionality** is crucial in understanding epistemological boundaries in gender discourse. When a masculine individual talks about women's issues, it should be understood as a view from the **masculine external position**, not a claim to understand the feminine's internal experience in a rigid-specific way. This positional transparency is important to avoid **false universalism** that ignores fundamental differences in life experience.

The phenomenon of sound as a physical hierarchical indicator also shows how biological differences affect the dynamics of inter-gender communication. The absence of jakun in women, for example, creates different vocal characteristics, which in turn affect the way messages are conveyed and received in social contexts.

Social Pathology in Emancipatory Discourse

New Hierarchy in the Emancipation Movement

The dilemma of emancipatory discourse lies in the paradox that efforts to free oneself from structures that are considered oppressive can actually create **new hierarchies** or other forms of social pathology. This phenomenon manifests itself in many forms: the competition for status as the most oppressed, the new orthodoxy in which the discourse

of emancipation becomes a dogma that should not be criticized, and social fragmentation in which the focus on particular identities weakens social cohesion.

In the Indonesian context, this can be seen in the emergence of **a new stratification** based on the level of "consciousness" or "progressivity" which actually creates exclusion for those who maintain traditional values. This is a form **of destructive reasoning** that contributes to the decline in the clarity index of the state system and the nation's democracy.

Identity Fragmentation and Loss of Social Cohesion

An overemphasis on particular identities without considering a universal framework can result in dangerous **social fragmentation**. When each identity group demands special recognition without considering its impact on social cohesion, there is an erosion of the common values that hold society together.

The Framework of the State and Religion as Epistemological Structures

The State as a Social Epistemological Source

In a stable social framework, the state has a role as **an epistemological source** that sets categorical parameters for social life. This does not mean authoritarianism, but rational **organization** that allows clarity in the classification and implementation of social policies. Without a clear epistemological framework of state institutions, society will experience **a destructive relativism** in which any form of identity claim is considered equally valid.

Religion as a Definitive Hierarchical Structure

Religion, in this context, serves as a **hierarchical social structure** that provides a stable foundation of values and categories. Not in the sense of domination, but as a reference system that provides **moral and ontological orientation** for social life. The Prophet's hadith which states "*If a matter is not left to the expert, then wait for the apocalypse*" shows the importance of **specific competence** and proper authority for each domain of life.

This principle is particularly relevant in the context of gender: affairs related to femininity should be understood and governed by those with the "natural expertise" i.e. biological women, while representation in a more general context can involve a broader perspective.

Dialectics of Abstraction and Concreteness

Discourse Space versus Legal Implementation

One of the important contributions of this analysis is the firm distinction between **theoretical discourse space** and **concrete implementation**. The principle of "it is legitimate to talk but not necessarily legitimate to be done" provides an elegant solution to the dilemma between freedom of thought and social stability. This allows **for free intellectual exploration** without having to implement every idea in social reality.

In the context of gender, this means that discussions about gender fluidity, social construction, and various theories of feminism can take place within academic and intellectual spaces, but the implementation of concrete policies must remain based on **clear and factual parameters** that have been tested in the history of civilization.

Decentralization of Categorical Autonomy

The concept **of autonomy as decentralization** offers a model of social organization that is not centralistic but remains structured. Each gender category has its own domain of competence and authority, thus reducing the potential for **conflict and categorical invasiveness**. Women have authority in specific feminine matters, transvestite communities have their own spaces, and so on.

This model differs from discriminatory segregation in that it is based on **functional specialization** rather than a hierarchy of values. Each category is respected in its own domain without any claim of universal superiority.

Implications for Social Policy

Categorical Clarity Restoration

The practical implementation of this framework of thought requires **the restoration of categorical clarity** in various aspects of social life. This includes:

1. **Clear legal classifications** in state documents
2. **Institutional organizations** that respect categorical specializations
3. **Measurable empathy parameters** and no sacrificing structural clarity

Prevention of Destructive Reasoning

To prevent **destructive reasoning** that threatens social stability, a mechanism is needed that can filter between constructive innovation and changes that have the potential to damage the fundamental structure of society. This requires **political wisdom** that can distinguish between true progress and destructive change.

Conclusion

The liminal of feminism as a concept acknowledges the existence **of threshold space** in contemporary gender discourse, but emphasizes the need for **categorical precision** to prevent social pathologies. The distinction between theoretical abstraction and concrete implementation allows for intellectual freedom without sacrificing the social stability needed for a healthy social life.

This frame of thought does not reject progress or emancipation, but advocates **responsible progress** – one that considers the long-term impact on social structures and acknowledges inherent epistemological limitations. Thus, feminism can develop as a constructive discourse without sacrificing the **proven categorical position** in the history of human civilization.

The principle of "*mens sana in corpore sano*" in this context means the alignment between gender consciousness and biological reality, where mental health is underpinned by a clear understanding of natural gender classification. Only with firm **categorical clarity**, empathy and social concern can be measured in clear parameters and produce constructive actions and behaviors for civilization.

Reference

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This article is the result of an academic reflection on the complexity of gender discourse in the context of Indonesian society rooted in religious values and traditional social structures.